Truth Reignes Conquerour,

OR,

The Light of Hidden Secrets REVEALED.

SHEWING

How all men erre from the waies of God, and what false Prophets are, and how they are come into the World if it were possible, to deceive the Elect.

Being a vindication of the Truth against *Popery, Heresie,* or *Schisme.*

And many shall follow their pernitious wayes by reason of whom the Truth shall be evill spoken of, 2 Pet. 2. 2.

Ye blind Guides, which strain at a Knat, and swallowes a Camell, Math. 23. 24.

Whereunto is annexed both Exhortations and Instructions to all those who desire to stand in the Doctrine of the Truth.

By *William Knowles* B. *of* P.

London, Printed for *Fr. Coles* at the signe of the Lamb in the Old-Baily, 1662.

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To the Reader.

Christian Reader. I salute you here with several truths of Scripture, beseeching all men to take advisement by my words, they are no invented conceits, but real truths; to teach you a Religious way of Divine worship, established by the power of God, and therefore not to be resisted by humane nature; for how dare you profess your selves the Saints of God when yon do not own the Ordinances of God, as I will prove it and make your own tongues confess it, you cannot deny it except ye be reprobates. *Paul Rom.* 18.18. saith *Let every soul be subject to the higher powers, for there is no power but of God, the powers that be are ordained of God: whosoever resisteth the power resisteth the Ordinance of God, and they that resist shall receive to themselves damnation; for Rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power, do that is good and you shall have praise of the same; for he is the Minister of God to thee for good, for if thou do that which is evil be afraid for he beareth not the sword in vain; therefore you must be subject not only for wrath, but for conscience sake. For this cause pay you tribute also, tribute to whom tribute, custome to whom custome, fear to whom fear, honour to whom honour is due, owe no man any thing, but love one another; for this is fulfilling the Law and Gospel.* So hoping the same shall work spiritually in you, I for the same shall pray, and rest,

Your friend in Christ,
W. K. B. of P.

BRITISH MUSEUM

Hearken I beseech you to my Text of Scripture written in 2 *Tim.* 3. & 1, 2, 3 verses to the 8.

1. *This know also that in the last dayes perillous Times shall come.* 2. *For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankeful, unholy.* 3. *Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.* 4. *Traytors, heady, high-minded lovers of pleasures more then lovers of God.* 5. *Having a form of godliness, but denying the power thereof, from such turn away.* 6. *Of this sort are they which creep into houses, and lead captive silly women, laden with sins, and led away with divers lusts.* 7. *Ever learning and never able to come to the knowledge of the Truth.*

My dear and well beloved in Christ Jesus, I am here as one that is at all obedience at any of your civil Command according to my weak knowledge, and that gift of grace that God is at present pleased to bestow upon me to dispence the same so to you, and to do not any thing to the pleasing of man in my work, that may disbelieve in it, but to the honour and glory of God, and to the advantage of true beleevers of this light; for this is a light even able to carry you out of any darkness or misbelief, for all you that acknowledge you love God are lyers, except you love your per neighbours; for how can you love God whom you never saw, when you cannot love your well acquainted brother: 1 John 4. 20. Love is the fulfilling of the

Law, and the light of God is to keep his Commandments, which are not grievous. 1 John 5. 3. And wholoever keeps the Word of God his love there is perfected; tis no new Command but the Old, and the darkneſs is now paſt, and the true light now ſhineth; for he that profeſſeth himſelf to be in the light and hateth his poor brother, is in darkneſs till now; 1 John 2. 9. Beloved, believe not every ſpirit, but try the ſpirit whether he be of God or of Man; if he be of God, he will keep the commands of God to his uttermoſt power, and then doth the true light dwell in him; For according to my Text, In the laſt dayes will come men which are ſeducers and lovers of their own ſelves, and have theſe failings, Covetous, boaſters, proud blaſpheamers, diſobedient, unthankful, unholy, without natural affections, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good; Traytors, heady high minded, lovers of pleaſures more then lovers of God, ſhewing themſelves godly yet denies the power of God, and of ſuch ſort they be that lead ſilly Women Captive to deſtruction, 2 Tim. 3. Chap. from the 1. to the 7. Creeping into houſes, and makes the houſes of God a Den of Thieves, out of theſe words proceedeth ſtreams of juſtifications againſt that perſon that creepeth into houſes, deſpiſing God to be worſhipped in any form and order; for what ſaith St. Paul, 1 Cor. 14. 40. Let all things be done decently and in order,

for

for God is not the Author of confuſion, but of peace, as in all Churches of the Saints, ver. 33. but mark the opinions of thoſe men that will not worſhip in reverence nor in order according to the truth: you deſembling hypocrites, is not this a commaund of God which you diſannul? O your light is groſſe darkneſſe! next you'l uſe no perſons, no prayers, but pray by your ſpirit and the light within you, when St. Paul ſaith, brethen when you come together hear a Pſalme or a Doctrine, let things be done to edifying, as ſparks in a known tongue, as beaten Greek, or Hebrew or Engliſh, yet keep you ſilence in the Church, and ſpeak to your ſelfe and to God, 1 Cor. 14.26,27,28. Next you hold it lawfull for a woman to exhort in your Churches, which the Apoſtle Paul condemns your Hereſie, ſaying, let your women keep ſilence in the Churches for it is not permitted for them to ſpeak, for they are commanded to be under obedience; as alſo ſaith the Law, Gen. 3. 16. 1 Cor. 14. 34. and if ſhe will learn any thing let them ask their Husbands at home, for it is a ſhame for Women to ſpeak in the Church; and if any man amongſt the people thinkes himſelfe to be a Prophet or ſpiritual, let him acknowledge that the things which I write unto you are the commandements of God, and they that deny theſe things hath none of the light of Chriſt, and they are in darkneſs till now; you tell us when our Prieſts talk

Latine how can the Church be edified? I answer if it be Latine first and revealed in our kown tongue the Church may be edified by it, 1 Cor. 14.4. for God hath set some in the Church 1. Apostles. 2. Prophets. 3. Teachers, after that miracles, then gifts of healing, help Governments, diversity of Tongues, 1 Cor. 13.28. are all Apostles, are all Prophets, are all Teachers, no, all hath not this gift, there are divers guifts but the same spirit, but the manifestations of the spirit is given to every man to profit withall: some have the gift of wisdom some knowledge, yet by the same spirit dividing to every man severally as he will, for by one spirit we are baptised into one body, whether Jew or Gentile, whether bond or free, and have been made to drink unto one spirit, 1 Cor. 12. 13. and according to his gift let him walk, he that is a Minister, let him live of his Ministring, he that is a Planter, let him live of his Planting, he that ploweth the Field, let him reap the Harvest: for it is writ in the Law of Moses thou shalt not muzzel the mouth of the Ox that treadeth out the Corn, Deut. 25.4. and it is written, he that ploweth shall plow in hope to be pertakers of his hope, and you that have sown spiritual things, it is a great matter to reap carnal things, Rom. 15. 27. do you know then saith the Apostle Paul, 1 Cor. 9.13,14. that they which minister about holy things live of the temple, of the things of the temple, and they

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which waite at the altar are partakers with the altar, Deut. 18. 1. even so hath the Lord ordained, that they which Preach the Gospel shall live of the Gospel, 1 Cor. 9. 14. and now to you who confesse your selves to be in the spirit of light, and that the light is in you, which I deny; you say we are all except we believe on you still in darknesse, when I cannot find but you are blinded in the mist of errors; for Christ the light of the world lightneth every man that cometh into the world, and of his fullnes we receive Grace for Grace, Joh. 1. 16. you eclipse the light of Christ by disobeying his ordinances, he lighteth all out of darkness into the perfect light of the Gospel, and how that if we walk by the light of Christ we must keep his Commandements, else we lived in darkness till now; you see the Apostle ordered things to be done in order in our Church, and saith, though he took no money for preaching, nor was not chargeable to any, yet he saith, God hath ordained that they that preach the Gospel should live of the Gospel; then how can you be in the light when you own not the ordinances of God, Christ is the light of the earth, you are of those St. Paul spake of, who make a shew of godlines, but deny the truth, and follow your pernicious wates. Paul sets you out as you are swearers, heady, highminded, such as creep into houses, denying, disdaining, and basely blaspheming God, in your vain babling, contrary both to the

word

word of God and natural reason. Remember Abraham built a Temple to worship God in Jerusalem, Christ threw out the money-changers, saying, Do you make my house of prayer a den of thieves; you never read that Christ threw out the buyers and sellers out of any place but the Temple or house of God, which is the Church; but like false prophets as you are you teach and exhort people to the contrary, disdainfully calling them Steple-houses, nay you will not come to hear a learned Divine preach, but follow your own waies, which are perverse and evil: remember Christ says, if two or three be met together in his name, he will be in the midst of them; he is the Light, do not stumble in the dark, do not stumble at these things, being enemies to all authority, to the King first, and then to his people. You professed your selves in the light when you murthered the King and 100000 subjects, but the Gospel says, God is the Author of peace, not of confusion; nay you declared that his lawfull right was lost in the field, setting up a power of your own, and heaping to your selves preachers after your own manner; but the author of peace in his good time brought the blood of his people upon your own heads. So desiring of God no more the like confusion may be among us, but that we subscribe to the lawfull authority of our superiors, the King, and other Majestrates under him, according to the word of God, and to mind

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the threats of God against such as shall rebell, I wish all people would truly understand, and hear me vindicate the truth against all unrighteous men: and my vindications are these:

1. The Lawfull authority of a King or Superiour. 2. the Majestrates of justice. 3. The Bishops approved. 4. The Church of God, and the House of Divine Service, more fitter then a common house to worship God in. 5. Holy Priest-hood is excepted in the sight of God. 6. Tithes ought not to be denyed but paid. 7. The Lords Supper to be instituted. 8. And Lastly, Baptisme of Infants, vindicated with an Exhortation to Kings Majestrates, Bishops and Priests and People, all in a short Volume. To proceed, let that man deny this and tell me if Christ ever gave out a command that his Apostles or People should not be in obedience to the higher power; yea, you should both obey and pray for them, 1 Tim. 2. 12. For saith the Apostle Paul, I exhort you therefore that first of all, Supplications, Prayers, Intercessions and giving of thanks be made for all men, for King and all in authority, for it is good and acceptable in the sight of God our Saviour. So how then can you contrary to this word of truth, sooth up your selves saying we are in the light, which path is not the light you tread in; the keeping the commands of God and walking acceptable in his sight is the light of Christ to walk by: Saint Paul saith againe in

Titus

Titus 3. 1. put them in mind to be subject to Principalities and Powers, and to obey Magistrates, to be ready to every good work; friends this is no old Cerimony of the Law of Moses, but the commands of Christ and his Apostles which walked not in darkness but in clear light; neither is these Ordinances any lets or hinderances to your spiritual life; for I must tell you if that you truly serve God and kep his Commandements, you wil not disanul the ordinance of God, Solomon saith, Fear God and the King, and meddle not with those that are given to change, Pro. 24. 21. you know or may know that your changing and running in opinions you are counted as a wave of the Sea that hath no rest: and if you ever mean to be in the light of Christ, you must obey his Ordinances, and lok what Christ hath commanded not to be done, that is a blindness to do; but the Lord ever instructs you to obey supreme authority with Magistrates of Justice, seeing it is for the punishment of evil doers and for the praise of them that do well; God saith covet not any thing that is your own neighbours, but love all men: that command was not kept by those that coveted and purloyned other mens estates and how did they walk in the light of Christ that did so, yet were as great professors as the Pharisees were, and him who stod up Math. 18. 7. in the Gospell saying, O God I thank thee I have done this good work, and that good

work

work, justifying himself; but the poor Publican smites on his breast saying, Lord forgive me a sinner, who was rather justified then the other; No my Friend, I tell thee beest thou of what opinion so ever, never justifie thy self; yea examine thy self, and endeavour thy self to keep the commandes of God, and then thou mayest assure thy self to be in the light of Christ Jesus. So now touching the Church as I have told you already in part; the Church is a Temple, and in the world there is several Churches, therefore I write to you all of what Church soever you be to lay sure hold on Christ Jesus, for he is the root and foundations of all our Joy and Comfort; yea keep his Commandements and live, which are not grievous; but if you professe your selves to be truly Saints, you must be truly perfect: the Apostle Paul saith to the Bishop, be you blameless, otherwaies you are not fit for that office: so that man that taketh upon him to be a Priest, a Teacher, or a Prophet, must be blameless not denying the Ordinances of God, for god requireth us to be subject to higher powers, to obey Magistrates, to own Bishops and Church Government, with decency and order, to hearken to the Priests, to pay Tithe of all, given Tribute to whom Tribute is due, to waite at the Table and be partakers of the Lords Supper if worthy receivers; to hinder not Children of receiving the signe of Grace, called *Baptisme*;

and

and none of these will be any hindrance to your godly living; Christ hath not given us any strickt order to refrain any of these things, if the reason of the mind will not give assistance to doe it, let cautions for quietness sake do it, for we are commanded to live peaceable withall men, did our Priest not preach Christ, no matter to hearken after him: but Christ is freely preached to the healing of our souls, yet will we not regard it, and lose that opportunity of grace freely offered from Christ by the mouth of the Ministers, we ought not to give any further ear to any other doctrine, yet may we try the Churches and stick to that which is good; but my delight is this with holy David, I had rather sit in the Church door, then to be the Teacher of a sedicious people: And better it is to be the Door-keeper of the House of God, then to sit in the throne of an earthly Tabernacle: But you who are called divided Sectaries do in abusable manner cry down our Church Government, calling a Steeple-house, a Popish Cathedral, and several other disgraceful speeches you use. When Christ and his Apostles approves of the Temple of Jerusalem to be a better place of decency than any other; and tell us what hurt you find in the appointed House of God for Divine Service, that is an abominable action in you disdaining of Gods Worship in any order but your own, and the Priest that is chosen by our Government, let him be never so good a man and

gallant

gallant Teacher, you despise him if he hath the name of a Priest, when there must be a Priest after the Order of Melchizedec for ever, that is to administer the two outward Signs of grace, called Baptism and the Lords Supper; for his order was such to Abraham to receive Tyth of all: so long as our Priests which is chosen by authority, preaches Christ, they may exhort, people may hearken and be edified by their teaching: and I pray you in Christ Jesus to be reconciled to God, and not refuse to hear; for certainly without deceit, so long as you remain at variance, using contention of words, having evil surmisings about the Truth, God is displeased with all such heresie: Examine your own selves and do not have such presumptuous minds, thinking your own merits cannot be equalled by any. Every one hath a measure of grace, and a gift of the holy Ghost, onely to use it as a Talent is lent for a time; some wealthy, some poor, and according as is meet, the administration is rewarded at the last day; what need we to have so many Books made, which is but a weariness to the flesh, 'tis the keeping of Gods Commandments that directeth us to Christ, the Light of the world which is not hid from men that seek him: Seek and you shall find; if you never seek, you never can find. Do you think Christ is not worth the seeking for? is not his mercy worth knocking for? nor is his glorious Throne worth asking for? O be

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not so blinded, but open your eyes to the Truth, nor give no heed no new fangled Teachers, so long as Christ is preached to you, give attendance at the House of God, and pray night and day that you may reap eternal salvation.

The next thing I touch, is the Office of Bishops, because they are so much cryed down by all the ignorant sort of people: but you may read in Titus, chap: 1. 4. what St. Paul saith to his son; For this cause I left thee in Crete, that thou shouldest set in order those things that are wanting, and ordain Elders in every City as I had appointed thee, that is, Bishops as is ordained to continue in every Bishoprick; for the following Verse makes it appear: the 6 Verse, If any be blameless, a husband to a wife, having faithful children, not accused of riot nor unruly: Then go to the 7 Verse, And it names you the Bishops, saying the Bishops must be blameless as the Stewards of God, not self-willed, no striker, not given to wine, that's excessive drinking, not soon angry nor covetous. Now Covetousness is this, to covet any thing that is your neighbours, but a lover of Hospitality, that's charitable to the needy, a lover of good men: sober, just, holy, temperate, holding forth the faithful Word that it may be able to exhort, and to convince the gain-sayers not giving heed to Jewish Fables and Commandements of men, that turn from the Truth, who profess they know God, but in works they deny him,

him, Titus 1. 17. And Timothy saith, He that desireth the Office of a Bishop, desireth a good work 1 Tim. 3. 1. But first let him be proved, then let him use the Office, being found blameless, v. 10. Read 1 Tim. 5. 1. Rebuke not an Elder but intreat him as a Father; that is, a Bishop ought not to be rebuked; for thou maist know how thou oughtest to carry thy self in the House of God, which is the Church of the living God, the pillar of the truth, 2 Tim. 3. 15. and let the Bishops or Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine, for the Laborer is worthy of hyre, Math. 10. 10. 1 Tim. 5. 17. 19. for against the Elder return no Accusation but before two or three witnesses; I therefore beseech you brethren not to put belief in fables, and to make controversie about the word of God, and commands us thus to teach and exhort, and if any man teach otherwayes, and not in doctrine according to Godliness, he is proud knowing nothing: but doubting about questions and strife of words, whereof comes envy, discord, evill-surmising, perverse disputings of men of corrupt minds, and deserters of the truth supposing that gain to be godliness, but from such withdraw thy self, nor be not carried away with divers and strange doctrine, for it is a good thing to have thy heart established with Grace, Heb. 13. 9. and remember the teachers of God that rule over you, and

preaches

preaches Gods Word to the end of their lives, ver. 7. These reasons and grounds of Scripture are sufficient to prove these Truths before mentioned; for Christ saith, Beware of false prophets which comes to you in sheeps cloathing, but inwardly they are as ravenous wolves, you may know them by their fruits, Matth. 7. 15. Luk. 6. 43. And spiritual fruits are these, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law, and they that are Christs have crucified the flesh with the affections and lusts; If we live in the spirit let us also walk in the spirit; let us not be desirous of vain-glory, provoking and envying of one another, Gal. 5. 26. Which so to be is a turning to unrighteousness and to the works of the flesh, which are fornication, uncleanness, Idolatry, witchcraft, hatred, variance, wrath, strife, seditious, heresies, reviling, railing, murder, drunkenness, envying, covetousness, pride, loftiness, and such like, and they that do such things can in no wise enter into life eternal: and Professors and People be not thus led away by the Prince of Darkness. 'Tis no professing your selves to be in the light of Christ except you walk before God as did Abraham and be perfect, Gen. 7. 1. Nay you must present your self a sacrifice without spot or blemish. The Priest next I speak, of whom that God sent Christ to be a High Priest after the order of Melchizedec, Heb. 6. 20.

6. 20. For it is evident that our Lord sprung out of Judah, of which Tribe Moses spake nothing concerning priesthood; but we having now a high Priest, even Christ Jesus. Now concerning the Levitical Priesthood is now ended, 'tis only the Priesthood of Melchizedec's order that we attend to. Now let me tell you what was his order, his Order was to administer the Sacrament of Christs body to Abraham, being as a Figure of Christs last Supper, which was bread and wine, Gen. 14. what recompence was admitted for Melchizedec Priest of the most high God. Abraham the faithful gave him Tyths of all, Gen. 14. then is it not necessary that our Priests that administer the Sacrament and attend on the service of God should have tyths of all? You'l say Priesthood was changed, and old things became new; and how then must of necessity be a change of the Law? yes, I grant this, but not a quite destroying of the Law: Christ came not to destroy the Law but to fulfil it; for the law made nothing perfect but the bringing in of a better hope by which we draw nigh unto God, Heb. 7. 16. For when Christ came into ꝑ world he preached Baptism of repentance, warning all both Priest & people to hearken to his Doctrine ꝑ was not grievous, and to take obsevation by him, to walk humbly before God: the Apostle saith, that the Minister must live of his ministring; and how also the Minister of God must be chosen and ap-

proved of his ministring. Now when that Christ came & said, there néds must be a change of the Law, and things must become new, is thus first the old Ceremonies of the Law are abolished, as your Tabernacle and Candlesticks, and Shew-bread, the holiest of all with the Golden Censer, the Golden Pot, Seraphin of glory, shadowing the Mercy Seat, wherein went the High Priest to offer the blood of Bulls and Calves for himself and the sorrows of the people, which was but a Figure for the time then present, but could never make the service perfect Heb. 9. are to be left off by us Christians, and all the Ceremonies that attend to the same purpose, these are to be changed and the administration, for which the Levitical Priest which makes a change of the Law; for when Christ came into the world he offered his own body as a sacrifice for the people, his own blood as a ransom for all: then what more is the blood of Christ, though the eternal spirit of God, better then the blood of Bulls and Calves. Christ offered but once for all to bear the sins of the people, and unto them that look for him shall he appear the second time without sin unto salvation, Heb. 9. 28. Christ dying, leaves all to his Disciples, and ordains them next in the Church; he also chused Elders, called Bishops; the Bishops chuse Ministers qualified for the Gospel: and so all along God hath set in his Church Apostles, Prophets, and Teachers, and Governours,

1 Cor.

1 Cor. 12. 28. and ordaineth all: there shall be a way of maintenance for his Teachers according to the direction of that Government that is set in the Church: so this Government and many other before them give the Ministers of God their maintenance by way of tyths, to preach the Gospel after the order of Melchizedec for ever. A way of maintenance must be paid for the Ministry; then how can it be better then by way of Tythes? for if it was put to the Consciences of some men of resolute spirits they would pay nothing, and by such means the Gospel of Christ would be discountenanced; or if all people should have liberty of Conscience to doe what they list, the Sabbath day would be of little regard, and a world of evil conceits practised, every man running after the frowardnes of his own heart; we should have murder, whoredome, drunkennesse, and woful actions publickly committed: then all these abominations would rely upon the Governour of the people: therefore judge you, is it not more pleasing to God and Man to have this Kingdome established with Truth and uprightnesse, and thus far I have handled Tythes and Priesthood.

Lok what the King doth, so far as is not contrary to the Word of God, we are bound to be obedient to his Lawes; and we had also better to rest in quiet and peace with all men, and for quietnesse sake to give to men that which is not

due then to withhold the due from any man.

The next things I speak of is Baptisme and the Lords Supper, approving them to be expedient and pleasing to God, and profitable to man: As for Baptism of Infants, 'tis very fit, for Christ said except you receive the Kingdom of Heaven as this little Child, you cannot enter into the Kingdome of Heaven Luke 18. 16. Which of you that denies Baptisme in Infants that ever receiveth the Kingdome of God, are freer from sin then a little child: besides know you not that the old Circumcision was a Figure of our Baptisme which ought to be administred on the eighth day, did not Paul Baptize whole Houlholds, yea whole Nations, whereof Gentiles were a part; and the reason why Circumcision was turned to Baptisme, was because that every thing containing to godliness should be done in the Name of Christ, the Son of God; as there was a change of the Order of Priesthood, so there was a change of the old Circumcision to Baptisme: and why men and women were baptized, was because they had received but a Figure of so great a solemnity; and why Christ was baptized after circumcision, was because he accepted it as pleasing to God the Father, and far more excellent then circumcision, and to fulfill all righteousness: what good Baptisme doth, is this, only a sign of grace of Gods holy Spirit, ascending on a creature according

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to his external conspiration; for 'tis not the washing of the body in water that washes away sin, but of Christs onely Blood that purifies the creatures: circumcision nor uncircumcision availeth any thing, 'tis the newnesse of life and the continuing therein; for he that is a believer when he is baptized, if he doth not perfectly serve God, is in a far greater errour then a little child. Much more I could have spoke, but this shall serve for the proof of Baptisme of Infants. Now coming to the Sacrament of the Lords Supper; Christ said at his last Supper to his Disciples, Take, eat, this is my Body; the outward visible sign was Bread Christ brake, but his pure Body is the saving grace and health of our soul: And as often as it is done, it is done it is in in remembrance of Christ: In the same manner he also took the Cup, saying, This Cup is the New Testament in my blood, and as often as you eat this Bread, and drink of this Cup, you do it in remembrance of me, to shew the Lords Death till he come; Matth. 26. 16. Mark 14. 22. Luke 22. 19. 1 Cor. 11. 24, 25 26. Now against all opposers of this Truth that denyeth whatsoever in this Book I have writ, both of the Church and her Worship, the Apostle Paul approveth of the Church, being aboveſaid, saying to unworthy Receivers, Have you not Houses to eat and drink in, or despise you the Church of God, 1 Cor. 11. 22. and in the next Verse, as much

much as the Apostle should say, You are a shame to good men, shall I praise you in this, nay I praise you not, the type of the same worship was administred to Abraham by Melchizedec, and established for ever. Jesus Christ the eternal Priest governeth this Church and people according to his will. So desiring all people to be stedfast in the doctrine of the Truth, and give no heed to every spirit; for that spirit that denyeth the Ordinance of God, cannot be a stable spirit by the will of God; and I hope I have said enough to convince the gainsayers of this truth.

And so to draw to my Exhortation and to the end of my Book, I beseech our Men in Power, as our King his Council, and Parliament to execute all judgement and justice according to equity and right; and let no honour, no bounty, no wealth, no greatness, nor no tall Cedet have any friendship or favour in an unjust cause, then the poorest, raggedst, meanest and simplest shrub. But that vice may be punished and evil works, to the everlasting establishment of Truth. O look upon the poor of these Kingdoms whom the rich man inslaves, and let the flourishing Gospel have a free passage: O let it be poured out as Oyl to our festring sores, send out chosen and skilful Doctors of our poor souls, that may shew us a light by their zeal, and rehearse the truth with boldness from that fountain which ever springeth. O you Bishops & Ministers be you qualified with all the pro-

properties of godliness, that by your teaching and well grounded exhortations, we may reap profit and be edified to the redressing of our perplexed souls: and as you have the charge of the people's souls in your tuition, as the sower should sow his seed to be fruitful, so should the well-grounded Word of God be preached abroad to the profit of all hearers. And you professors and people that make such a great boe about Religion, God will punish your ignorance, and not let your false interpretation go unpunished; for know you not what Paul saith, There shall come such as shall speak evil of Dignities. Jude 8. O friends speak not evil of Dignities, but be in obedience to all men as God hath commanded: Lot was obedient to the Angels at the gate of Sodom when he rose and met them bowing himself to the ground, Gen. 19. 1. The Apostle of Christ hath commanded several times all people to obey Magistrates, and to submit to all men; that fulfills the word, that saith, Have no respect no persons; feast not the rich and send the poor empty away. Though Haman was hanged for acting evil against Mordecai because he would not obey him, and as he would have serv'd himself so was he served: yet this was no example for any to continue unobedient, but an example for men not to seek a mans life, because he will not honour them: as for all such as goes on in these things, I durst not bring in railing accusations, but to say, the Lord

rebuke

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rebuke them, Jude verse 9. Esther 7. 10: And indeed contrarily to the Word of God they go and speak evil of things they know not, yet say they have the Light of CHRIST, which I have proved to be darknesse; they know not but naturally as brute beasts: in these things they corrupt themselves, but woe unto them for they run greedily after the errours of Balaam; Clouds they are without water, raging waves of the Sea, foaming out their own shame, wandring Stars to whom is reserved the blacknesse and darkness for ever, Jude 10, 11, 12, 13 verses.

Christian Friends, withdraw your selves from those men, and hearken to the Ministers, and walk before God, as in purity unto honour, and live under this established Government, the Church and her Worship, worthily as Christians ought to doe, disowning of nothing in Scripture but ful what I have subscribed And if you will but learn to walk thus perfect in Love and Charity, 'twill bind your hope to a perfect assurance of Eternal SALVATION; So the whole Trinity enabling you, as God the Father, Son, and Holy Ghost, inlighten you in the Truth, through this evil world to Everlasting Glory. Amen.

FINIS.